TWO TREATISES.

1. Of the Nature and Practise of Repentance.

2. Of the Combate of the Flesh and Spirit.

A fifth Edition corrected.

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To the Reader whosoeuer.

God hath bestowed on vs great prosperitie and peace, with plenty of all temporall blessings that heart can wish for many yeares in this land.

Prosperity abused hath beene the occasion of many grieuous sinnes against the first and second Table: specially of Atheisme, neglect of Gods worshippe, contempt of the Word, prophanation of the Sabbath, abuse of the Sacraments, &c.

These and such like sinnes haue long called downe for iudgements from Heauen vpon vs: and the rather because the preaching of the Word hath little preuailed to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgements to seaze vpon vs, specially by plague and pestilence: and that euen in the very principall part of this land: whereby he himselfe doth (as Iob *saith)*
Iob 36.15. Round vs in the eare, *and preach repentance to vs.*

Wherefore it standeth vs now in hand, if euer, to looke about vs: & if wee haue not repented, to begin to repent: if wee haue in former time repented, to doe it more earnestly.

If so be that wee shall harden our hearts both against his word and iudgements, and put farre from vs the euill day: vndoubtedly we must needes looke for iudgements farre more terrible then euer wee felt as yet, if not eternall destruction. Let vs be aduised by the olde world, who made light of Noahs *warning, and were drowned in the flood*

by Lots sonnes in lawe, who tooke their fathers counsell for mockage, and were burnt with fire and brimstone from Heauen: by the foolish Virgins, who were sleeping when they should haue beene furnishing their Lamps, and were shut from the marriage of the Lambe.

And to direct thee somewhat in the Practise of Repentance, I haue penned this small Treatise: vse it for thy benefite, and see thou be a doer of it: vnlesse thou wilt bee a wilfull murderer and shed the blood of thine owne soule.

And whereas there haue beene published heretofore in English two Sermons of Repentance, one by master Bradford Martyr, the other by master Arthur Dent: Sermons indeede which haue done much good: my meaning is not to adde thereunto, or teach any other doctrine: but only to renew and remine

the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whome in this Treatise I follow, may seeme to bee at difference in treating of Repentance. For some make it a fruite of Faith, containing two partes, mortification, and vnification: (a) *some make faith a part of it, by diuiding it into contrition, faith, and new obedience,* (b) *some make it all one with regeneration. The difference is not in the substance of doctrine, but in the Logicall manner of handling it. And the difference of handling ariseth of the diuerse acception of Repentance. It is taken two wayes, generally and particularly. Generally, for the whole conuersion of a sinner, and so it may containe contrition, faith, new obedience vnder it, and be confounded with regeneration.*

a Melanchon. loc. com.

b Caluin. Inst. lib. 3. cap. 3. part. 9.

ration. It is taken particularly for the renouation of the life and behauiour: and so it is a fruit of faith. And this onely sense doe I follow in this Treatise.

I haue added hereto a few lines of the combate betweene the Flesh and the Spirite: because Repentance and this combate are ioyned together, and the one is not practised without the other, as appeareth by resoluing, Psalme 51.

Spirit. Haue mercie on me, O God, according to thy louing kindnesse. Verse 1.

Flesh. *Yea, but thine adultery comprehends infinite sinnes: therefore looke for no pardon.*

Spirite. According to the multitude of thy compassions put away mine iniquities.

Flesh. *This sinne hath taken such deepe place in thee, that it will hardly be pardoned.*

Verse 2. *Spirit.* Wash me throughly from mine iniquitie, and clense me from my sinne.

Flesh. *Thy speciall trespasse is against man.*

Verse 4. *Spirit.* Against thee, against thee onely haue I sinned.

Flesh. *Except this one sinne thy life is vnblameable.*

Verse 5. *Spirit.* Behold, I was borne in iniquitie, &c.

Exod. 14. 13 *Yea, the best man that is, in the practise of godlinesse often appeares to be vnlike himselfe: and the cause is this spirituall combate. The flesh otherwhiles makes him wayle and mourne and goe drooping: presently after the spirit puts into him (as we say) the heart of grace, and makes him triumph against the flesh, the*

Numb. 20. 11. 12. *diuell, the world.* Moses *was courageious at the red Sea; but he failed at the waters of strife.* Iob *first*

Iob 1. 21. & 3. 1. *praiseth God, and afterward blas-*

phemeth. Dauid *is often fainting in miſerie, yet by and by reuiued. Wherefore there is good cauſe why the conſideration of Repentance and the Combate ſhould goe togither: that no man, after he hath begunne to repent, might dreame of eaſe to his fleſh: as though wee ſhould goe to heauen in beddes of downe: but that wee might bee reſolued, that when wee beginne to doe any thing pleaſing vnto God, then wee muſt looke for nothing but continuall moleſtations from our vile and wicked natures.* Pſal. 6. 1.

WILLIAM PERKINS.

VVhat Repentance is.

CHAP. I.

REpentance is a worke of grace arising of a godly sorrow: whereby a man turneth from all his sinnes vnto God, and brings forth fruite worthie amendment of life.

I call Repentance a worke: because it seemeth not to bee a qualitie, or vertue, or habit: but an action of a repentant sinner. Which appeareth by the Sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amend your liues, &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe,

Againe, Repentance is not e-
uery kind of worke, but a worke
of grace; because it can not bee
practised of any, but of such as
be in the estate of grace. Rea-
sons are these. I. No man can
repent, vnlesse he first hate sin,
and loue righeousnes: & none
can hate sin, vnlesse hee be san-
ctified, and he that is sanctified
is iustified: and he that is iusti-
fied must needs haue that faith
which vnites him to Christ, and
makes him bone of his bone,
and flesh of his flesh. Where-
fore he that repents is iustified,
and sanctified, & made a mem-
ber of Christ by faith. II. He
that turneth to God must first
of all be turned of God: and af-
ter that we are turned, then wee
repent. *Surely after I was con-*
Iere. 31. 19 *uerted, I repented: and after that*
I was instructed, I smote vpon my
thigh:

thigh: I was ashamed; yea even confounded; because I did beare the reproch of my youth.

Some may obiect, that repentance goes before all grace; because it is first preached. The first Sermo that euer was made, was of repentance, preached by God himself in Paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of al faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this: If we respect the order of nature, there bee other graces of God which goe before repentance; because a mans conscience must in some part be setled touching his reconciliation with God in Christ, before hee can beginne to repent. Wherefore iustification and sanctification in order

of

of nature go before repentance: But if we respect time, grace and repentance are both together. So soone as there is fire, so soone it is hote: and so soone as a man is regenerate, so soone hee repents. If we respect the outward manifestation of these twaine, repentance goeth before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lyeth hidde within the barke: Repentance is like the budde that speedily sheweth it selfe, before either blossome, leafe, or fruite appeare: yea, all other graces of the heart which are needefull to saluation, are made manifest by Repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that Repentance riseth of godly sorrow in the

the heart, as *Paul* teacheth, *Godly sorrow causeth Repentance vnto saluation neuer to be repented of.* 2. Cor. 7.

It is called a godly sorrow, or a sorrow according to God, that it may bee distinguished from the worldly sorrow: which is a griefe arising of the apprehension of the wrath of God, and other miseries; as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishmēts of sinne, whereas the godly sorrow causeth *griefe for sinne, because it is sinne.* And it makes any man, in whom it is, to be of this disposition and minde; that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne & condemne, no hell to torment, yet would he be humbled and brought on his knees for his sinnes, because

he

he hath offended a louing, mercifull, and long-suffering God.

Further I say, that Repentance stands in turning again to God. Man at the first was made a goodly creature in the Image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the childe of wrath, a firebrand of hell, the prodigall childe going from his father into a farre countrey, the straying, nay, the lost sheepe. Now when men haue grace to repent, then they beginne to renue this fellowshippe, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which *Paul* doth seeme to intimate, when hee

Esay 59.2. Ephes. 4.18

saith, *That he shewed both to Iew and Gentile, that they should repent and* turne to God, *and doe workes worthy amendment of life.* Act. 20. 16. In which words he sets downe vnto vs a full description of Repentance.

Again I say, that Repentance is a turning from sinne, because it doth not abolish or change the substance of body or soule, or any of the faculties thereof, either in whole or in part: but onely rectifie and amend them, by remooving the corruption. It turnes the sadnesse of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meekenes of spirit, madnes and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it, but redressing the faults of it.

Further

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaueth his prodigalitie, and giues himselfe to the practise of couetousnes: this can be no repentance: because it is a going from one extreame to another, whereas Repentance is to leaue the extremes, and follow the meane. The third is, not when a man turnes from sinne, but sinne turneth from him, and leaueth him. As when the Drunkard leaues drunkennes, because his stomacke is decayed: the fornicator

ator his vncleanneſſe, becauſe he ſtrength of nature faileth him: the quarreller his fighting, becauſe he is maymed on the leg or arme. The laſt is, when men turne from many ſins, but will not turne from all. As *Herod* did many things at the aduertiſement of *Iohn Baptiſt*, but could not be brought to leaue inceſt, in hauing his brother *Philips* wife. This repentance is nothing. For as he which is truely regenerate, is wholly in body, ſoule, and ſpirit regenerate: ſo he which truly repents, turnes from all ſinne, and turns wholly to God.

Neyther is this to trouble any, that they cannot know all their ſinnes: for ſound repentance for one ſpeciall ſinne bringeth with it repentance of all ſinne. And as God requires parti-

particular Repentance for all knowne ſinnes, ſo hee accepts a generall repentance for ſuch as be vnknowne.

To proceede further, the conuerſion of a ſinner in Repentance, hath three parts. The firſt, a purpoſe and reſolution in the minde: the ſecond, an inclination in the will and affections: the third, an endeuour in life and conuerſation, to abandon and leaue all his former ſinnes, and to employ himſelfe in obedience to Gods commandements.

Laſtly, this repentance muſt bring foorth fruites worthie amendment of life: becauſe it can not bee knowen to be ſincere, vnleſſe it bring forth fruit. Eſay 61, 3. Repentant ſinners are *trees of righteouſnes* of Gods owne planting: and they grow by the waters

ters that *flow out of the Sanctuary*; and therefore they must beare fruite that may *serue for meate, & leafe for medicine*: otherwise the axe of Gods iudgement is layd to their *roots* to locke them vp. Ezec. 47. 12. Mat. 3. 10.

CHAP. II.
Of the causes of Repentance.

THe principall cause of Repentance is the Spirit of God, as *Paul* saith: *Instructing them with meekenesse that are contrary minded, prouing if God at any time will giue them Repentance.* 2. Tim. 2. 25.

And *Ieremy*, *Conuert thou me, and I shall be conuerted.* Ier. 31. 18.

The instrument of the holy Ghost in working repentance, is the ministerie of the Gospell onely, and not the Law. Reasons hereof are these. I. Faith, is engendered by the preaching,

ching not of the Law, but of
Rom. 1. 18. the Gospell, as *Paul* saith, *The Gospell is the power of God to saluation to all that beleeue from faith to faith*: therefore repentance which followes faith as a fruite thereof, must needs come by the preaching of the Gospel onely. II. The Law is the
2. Cor. 3. 7. *ministerie of death and damnation*: because it shewes a man his wretched estate, but shewes him no remedie: therefore it cannot bee an instrumentall cause of that repentance which is effectuall to saluation. III. The doctrine of repentance is a part of the Gospel: which appeares in this, that the preaching of repentance, and the preaching of the Gospel, are put one for another. And our Sauiour Christ
Luke 9. 6. [illegible] Mar. [illegible] 12. [illegible] 24. 47. diuideth the Gospell into two parts: the preaching of repentance

tance, and remission of sinnes in his name. IV. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the Law neyther reueales faith nor repentance, this is a proper worke of the Gospel. If it bee said, that the Law is a Schoolemaister to bring vs to Christ, the answer is, it brings men to Christ, not by teaching the way or alluring them, but by forcing or vrging them.

Vrgendo, non alliciendo.

Neyther doe we abolish the Law, in ascribing the worke of repentance to the Gospell onely: for though it bee no cause, yet is it *an occasion* of true repentance. Because it represents vnto the eye of the soule our damnable estate, & smites the conscience with dolefull terrors & feares,

feares; which thogh they be no tokens of grace (for they are in their own nature the very gates and downfall to the pit of hell) yet they are certaine occasions of receiuing grace. The Physition is otherwhiles constrayned to recouer the health of his Patient, by casting him into some fits of an ague. So man, because he is deadly sicke of the disease of sinne, must bee cast into some fits of Legall terrors, by the ministery of the Law, that he may recouer his former estate, and come to life euerlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the Law. *Iosephs* brethren, when they were in distresse in Egypt said one to another, *We haue verily sinned a-*
Gen. 42. 21 *gainst*

gainſt our brother, in that we ſaw the anguiſh of his ſoule when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs. And the Lord ſaith in Oſeah, *I will goe and returne to my place til they acknowledge their fault, and ſeeke me: in their affliction will they ſeeke me diligently.* Oſe. 5. 15. And the Iſraelites ſay, *My ſoule had them* (namely afflictions) *in remembrance, and is humbled in me.* Lam. 3. 20. Example of Manaſſes: *And when he was in tribulation, hee prayed to the Lord his God, and humbled himſelfe greatly.* 2 Chr. 33. 12. And *Dauid* ſaith, *It is good for mee that I haue beene afflicted, that I might learne thy ſtatutes.* Pſal. 119. 71.

CHAP. III.

How Repentance is wrought.

REpentance is wrought in the heart by certaine ſteps

and degrees. First of all, a man must haue *knowledge* of foure things, namely, of the Law of God, of sinne against the Law, of the guilt of sinne, and of the iudgement of God against sin, which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans own person by the worke of the conscience, assisted by the Holy Ghost, which for that
Rom. 8,15. cause is called the *Spirit of bondage*: and this application is made in a forme of reasoning, called a Practicall Syllogisme, on this manner:

The breaker of the Law is guiltie of eternall death, saith the minde.

But I am a breaker of the Law of God, saith the conscience as a

witnesse and an accuser.

Therefore I am guilty of eternall death, saith the same conscience as a Iudge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of GODS iudgements against sinne; commonly called the *Sting of conscience*, or *penitence*, or *the compunction* of heart. Acts 2. 37.

Now this compunction, vnlesse it be delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that will repent to life euerlasting, must goe foure steppes further. First, hee must haue *knowledge* of the Gospel, and enter into a serious consideration of the mercie of God therein reuealed. Then must follow the *assent* of the former knowledge

by the conſcience, renued and aſſiſted by the Spirit of Adoption, on this manner:

Hee that is guiltie of eternall death, if he denie himſelfe, and put his affiance in the death of Chriſt, ſhall haue righteouſneſſe and life eternall, ſaith the minde enlightened by the knowledge of the Goſpell:

But I beeing guiltie of eternall death, denie my ſelfe, and put all mine affiance in the death of Chriſt, ſaith the conſcience renued by the Spirit of adoption:

Therefore I ſhall haue righteouſneſſe and life euerlaſting by Chriſt.

Thirdly, after this application there followes *ioy* and *ſorrow*: ioy, becauſe a mans ſinnes are pardoned in Chriſt: ſorrow, becauſe a man by his ſins hath diſpleaſed him which hath bin

so louing and mercifull a God vnto him.

Lastly, after this godly sorrow follows *Repentance*, called a Transmentation or turning of the minde, wherby a man determines & resolues with himselfe to sin no more as he hath done, but to liue in newnesse of life.

CHAP. IV.
Of the parts of Repentance.

REpentance hath two parts, Mortification, and Rising to newnesse of life.

Mortification is the first part of Repentance, which concerns turning from sinne.

Men turne from sinne, when they doe not onely abstaine from actuall sin, but also vse all meanes wherby they may both weaken and suppresse the cor-

ruption of nature. Chirurgions when they must cut off any part of the body, vse to lay plaisters to it to mortifie it; that beeing without sense & feeling, it may be cut off with lesse paine. In the same manner wee are to vse all helpes and remedies prescribed in the word, which serue to weaken or kill sin, that in death it may be abolished.

And it must not seeme strange that I say, wee must vse meanes to mortifie our owne sinnes. For howsoeuer, by Nature wee can not doe any thing acceptable to God, yet beeing quickened and mooued by the holy Ghost, we stirre & mooue our selues to doe that which is truly good. And therefore repentant sinners haue grace in them, whereby they mortifie their owne sinnes. *Paul* saith, *I*

Actiagimus.

1. Cor. 9. 27.

beate

beate downe my bodie, and bring it in ſubiection. And, *They which are Chriſts* haue crucified *the fleſh with the affections and the luſts thereof.* And, *Mortifie therefore your earthly members, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe.* And, *If any man* purge himſelfe *from theſe, he ſhall be a veſſell vnto honour.* And, S. Iohn ſaith, *Euery one which hath this hope in him,* purgeth himſelfe *euen as he is pure.* And, *He which is begotten of God,* preſerueth himſelfe, *and the wicked one toucheth him not.*

Gal. 5. 24. Coloſ. 3. 5. 2. Tim. 2. 2. 1. Ioh. 3. 3. Chap. 5. 1

Mortification hath three parts. A purpoſe in minde, an inclination in will, and an endeauour in life and conuerſation to leaue all ſinne.

Riſing to newneſſe of life, is the ſecond part of Repentance,

concerning sincere obedience to God.

And it hath also three parts. The two first are a resolution in the minde, and an inclination or lust in the will to obey God in all things. *Barnabas* exhorts
Act. 11,23. them of Antiochia, *That with purpose of heart they would cleave vnto the Lord.* Examples of both these are many in Scriptures.
Iosh. 24.15. Of *Ioshua*, *If it seeme euill vnto you to serue the Lord, choose you this day whom you will serue, whether the gods which your Fathers serued, or the gods of the Amorites, &c. but I and my houshold*
Psa. 119.57 *will serue the Lord.* Of *Dauid*, *O Lord, thou art my portion,* I haue determined *to keepe thy commande-*
Verse 106. *dements.* And, *I haue* sworne, *and will performe it, that I will keepe thy righteous iudgements.* And,
Psal. 27.8. *When thou saidest, Seeke ye my face,*

mine

mine heart answered vnto thee, O Lord, I will seeke thy face. And, *I haue* applied my heart *to fulfill thy Statutes alwayes euen to the end.* Psa. 119. 12.

The third part is an indeuour in life and conuersation to obey God. Example of *Paul*: *And herein* I take paines, *to haue alwayes a cleare conscience towards God and towards men.* Of *Dauid*, *I haue respect to all thy commaundements.* And *I haue chosen the very way of truth, and thy iudgements haue I laid before me.* And *I haue cleaued to thy testimonies.* And, *Direct mee in the path of thy commaundements: for therein is my delight.* Acts 24. Psal. 119. Verse 30. Verse 31. Verse 3

No man must heere thinke, that a repentant sinner fulfills the Law in his obedience: for their best workes are faultie before God. And whereas the

faith-

faithfull in Scriptures are saide to bee perfect: wee must know that there bee two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indeuour to performe perfect obedience to God, not in some, but in all his commandements. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewayle his imperfection: his obedience more consists in the good will then in the worke, and is more to be measured by the affection then by the effect.

CHAP. V.

Of the degrees of Repentance.

REpentance hath two degrees. It is eyther ordina-

rie

rie, or extraordinarie.

Ordinary repentance is that which euery Christian is to performe euery day: for as men fall daily, either more or lesse; so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of Repentance. A Christian man is the temple and house of Gods spirite: hee must therefore once a day sweep it, that it may be fitte to entertaine so worthy a guest.

Extraordinarie repentance is the same in nature with the former: it differeth only from it in degree and measure of grace.

And this is to bee put in practise, when men fall into any enormous, capitall, or grieuous offences, whereby they do very grieuously wound their owne

con-

consciences, and giue great offence to the church. Of this sort was the repentance of *Peter*, when he went forth & wept bitterly: and *Dauids* repentance after that hee had commited adulterie, and murthered *Vriah*.

CHAP. VI.
Of the Persons which must repent.

Men bee of two sorts: the naturall man, and the regenerate. Repentance is needfull for both. For the naturall man, that he may be brought from his sinnes, and the Image of God renewed in him. Some may say, that many naturall mẽ liue ciuilly, abstaining from all outragious behauiour, and therfore need no repentãce. I grant indeede they doe so: yet repentance must goe withall. For ciuill

will life without grace in Christ, is nothing else in Gods sight, but a beautifull abhomination. The Pharises were ciuill, yet Christ saith of them, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, yee shall not see the kingdome of heauen.* Repentance is also required in the regenerate; because they haue many vnknown and priuy corruptions in them, which must be mortified: and otherwhiles they fall grieuously: and therefore that they may rise againe, they must be daily practised in the spirituall exercises of repentance.

CHAP. VII.

Of the practise of Repentance.

In the practise of Repentance foure speciall dueties are required: The first is a diligent

and

and serious examination of the conscience by the Lawes and Commandements of God, for all manner of sinnes, both originall and actuall. Example of the children of *Israel*, *Wherefore is the liuing man sorrowfull? man suffereth for his sinne: let vs search and trie our waies, and turne againe to the Lord*: Of *Dauid*, *I considered my waies, and turned my feete to thy testimonies.*

Lam. 3. 39. 40.

Psa. 119. 59.

Touching Originall sinne, this must bee well remembred, that one man hath not one part onely of originall sinne, and another man another; one man this corruption, another that; but euery man as hee receiued from *Adam* the whole nature of man, so also he receiued originall sinne wholly. And therefore euery man, (not one excepted, sauing Christ, who was

extraordinarily ſanctified by the holy Ghoſt in the wombe of the Virgin) hath in him from his parents, the corruption and ſeede of all ſinne, which is a naturall diſpoſition & proneneſſe to commit any ſinne whatſoeuer. Take a view, and conſider all the horrible ſinnes that bee practiſed in any part of the world, either againſt the firſt or ſecond Table: whatſoeuer they are, the ſpawn and ſeed of them all is euen in that man which is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrary; becauſe among men that want all manner of religion, ſome are more ciuill and orderly; ſome againe more lewdly diſpoſed. I anſwer, that this comes to paſſe, not becauſe ſome men are by nature leſſe wicked then others:

but

but becauſe God by his prouidence doth limit and reſtraine mēs corruptions more or leſſe, which he doeth for the good of mankind. For if men might be wholly left to themſelues, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no liuing in the world.

In examination of actuall ſinnes, three things muſt be followed. The firſt, that we muſt ſearch out, not onely our groſſe ſins, but euen the very thoughts of our hearts. For repentance is not only a chāge of the ſpeech, apparell, and outward behauiour, but alſo of the inward and ſecret thoughts of the heart. Therfore the Prophet *Ioel* bids
Ioel 2.13. the Iewes *Rend their hearts, and not their garments*: and S. Paul
Ephe.4.23. tells the Epheſians, that they muſt

must *bee renued in the ſpirit of their mindes*: and *Peter* bids *Simon Magus* to repent and pray to God, *that the thoughts of his heart may be forgiuen him.* Acts 8.20. The ſecond, that the very circumſtances of ſinnes done muſt be conſidered: as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weakeneſſe, or preſumption, or obſtinate malice. Thirdly, in examination it is very meete and conuenient, that wee paſſe through all the commandements of the morall Law, laying them as moſt abſolute rules to our hearts and liues; and by this meanes wee ſhall bee able to make large bils and catalogues of all our ſins, euen from the very cradle to any part of our age following

as

as the ſeruants of God haue alwaies done. Thus it will come to paſſe, that we ſhall plainly ſee our wretched eſtate, & acknowledge that our ſins bee in number as the haires of our head, & as the ſands by the ſea ſhoare.

Iob 29. Psal. 19. 2.

A DIRECTION FOR examination of the *conſcience.*

I. COM. *Thou ſhalt haue none other Gods, &c.*

He breakes this Commandement,

THat knoweth not the true God, *Ierem.* 4. 22.

That denieth God in his heart, by denying his preſence, iuſtice, mercy, &c. *Pſal.* 14. 1.

That hates God, and ſhewes it by diſobedience, *Exod.* 20. 5. *Rom.* 1. 30.

That doth not feare God, and ſtand

ſtand in awe of him.

That feares men or other creatures more then God, *Math.* 10.31. *Apoc.* 21 8.

That liues in open ſins ſecurely, not fearing Gods word or iudgements, 1. *Theſſalon.* 5. 6, 7.

That is ſorrowfull for his ſinnes only in reſpect of the puniſhment, 2. *Cor.* 7. 10.

That ſerues God by mens traditions, *Eſay* 29. 13.

That doth not beleeue Gods word, but calleth the Canonicall Scripture in queſtion.

That deſpaires of Gods mercy.

That hath a dead faith, without workes, *Iames* 2.

That puts his confidence in the diuell and his workes, as ſeekers to wizzards doe.

That loues the creatures, as riches, and honour, and his owne

owne filthy pleasures more then God, *Eph.*5.5.

That putteth confidence in his strength, wisedome, riches, Physitians, 2.*Chron.*16.9,11.

That is impatient vnder the Crosse, *Math.*10.38.

That tempts God, *Math.*4.7.

That seeketh for the things of this life, more then for Gods kingdome, *Math.*6.33.

That murmureth against God, 1.*Cor.*10.10.

That disputes and holds there is no God.

That holds and maintaines opinions against the ancient faith set downe in the Writings of the Prophets and Apostles: As did the Maniches, Donatists, Arrians, Anabaptists, &c.

That so holds one religion, as hee is readie to follow another.

ther, 1. *Kin.* 18. 21.

That is full of presumption of Gods mercy, *Esay* 7. 12.

That fals away from the known truth, 2. *Pet.* 2. 20.

That addeth to Canonicall Scripture, *Deut.* 12. last verse.

II. COM.

Thou shalt not make to thy selfe any grauen image, &c.

He breakes this Commandement,

THat represents God in an Image, *Exod.* 32. 6. 8.

That worships God in or at Images, as Crucifixes, and such like, 2. *Kin.* 18. 4.

That kneeles downe before an Image.

That is bodily present at Masse, keeping his heart to God, 1. *Cor.* 8. 9.

That retaines the monuments of idolatry, *Exod.* 23. 13.

That

That marrieth with Infidels or such like, *Gen.* 6, 2.

That makes leagues of amitie with such, 2. *Chron.* 19. 1.

That worships God according to his owne fantasie, *Coloss.* 2. 23.

That worships God with lippe-seruice, *Esa.* 29. 13. as our common people doe, which place all the seruice of God in pattering and mumbling ouer the Creede and tenne Commandements for prayers, and the Lords prayer, without knowledge of the meaning.

That hath the shew of godlines, but denies the force of it, 2. *Tim.* 3. 5.

That giues worship to creatures, as Saints and Angels, *Psalm.* 115. 8.

That refuseth to heare the preaching of the Gospel, *Luk.* 14.

14. 19.

That negligently worshippeth God, *Rev.* 3. 16.

That omits inuocation of Gods name, *Esa.* 64. 7.

That hears Sermons, but when hee is reprooued, railes and rages, and profites nothing, *Amos* 5. 10.

That changeth the worshippe of God, in whole, or in part, *Deut.* 12. 32.

That makes either open or secret league with the diuell, *Psal.* 58. 6.

That vseth witchcraft, sorcerie, or enchantments, *Deut.* 18. 12. *Leuit.* 19. 26.

That consults with wizzards, *Leuit* 20. 6.

That weares amulets or characters about his necke, & puts confidence in them.

That hinders Schooles of religion,

gion & good Learning. *Psal.* 74.6,7.

That seeketh not (within the compasse of his calling) the good estate of Gods Church: but seekes his owne things; *Psal.*132.3,4.

III. COM. *Thou shalt not take the name of the Lord, &c.*

He breakes this Commandement,

THat doth vnreuerently vse Gods Titles in his talke, *Phil.*2.10.

That sweareth to doe a thing lawfull and good, and yet doth it not, *Mat.*5.23.

That sweares rashly, *Ier.*4.2.

That vseth customable swearing in his common talke, *Mat.*5.37.

That blasphemeth the name of God, *Levit.*24.16.

That sweares falsly, *Iob.*8.44.

That

That ſweares againſt piety and honeſty.

That vſeth curſing and banning.

That findes fault with the creatures of God, 1. *Cor.* 10. 3.

That ſweares by the creatures, *Mat.* 5. 34, 35.

That vſeth lottes in ſporting, *Prou.* 16. 33. and 18. 18.

That makes and vſeth charmes of hearbs and other things, *Deut.* 18. 11.

That maketh ieſts of the ſentences and phraſes of Scripture, *Eſay* 66. 2.

That vſeth figure-caſting, *Eſay* 47. 13.

That doth lightly regard Gods iudgements, *Hebr.* 3. 16.

That liuing diſſolutely in Religion, makes Gods name euill ſpoken of, 2. *Sam.* 12. 13. 1. *Pet.* 3. 15.

That makes a vow of continency, or of any thing not in his power.

That makes a lawfull vow, and keepes it not, *Deut.* 23. 21.

That receiueth blessings from God, and is not thankfull, *Luke* 17. 8.

That teacheth the truth, but doth not practise it, *Matth.* 23. 2.

IV. COM. *Remember the Sabbath day, &c.*

He breakes this Commandement,

THat labours in the seruile workes of his ordinary calling, *Nehem.* 13. 15.

That trauels abroad on his ordinary businesse: *Exod.* 16. 24.

That keepes faires and markets on this day; *Nehem.* 13. 15.

That

That workes harueſt worke on this day, *Exod.* 34. 21.

That vſeth ſports and recreations cauſing diſtraction, 1. *Corinth.* 10. 7.

That ſpendeth the day in idleneſſe, *Eſay* 58. 13.

That keepes the Sabbath onely in outward faſhion, *Eſa.* 1. 13.

That prophanes it by gluttony and drunkenneſſe.

That giueth ſeruants liberty to doe what they liſt.

That bringeth not his family to the congregation to heare Gods word, and to receiue the Sacraments.

That ſanctifies not the Sabbath in his familie priuately, by reading the word, by conference on that which hath bin heard in the Congregation, and by prayer.

V. COM. *Honor thy father, &c.*
He breaketh this Commandement,

THat thinkes but a thought in his minde, tending to the dishonour and contempt of his neighbour.

That mocketh, or reuileth, or beateth his superious, *Genes.* 9.22.

That disobeyeth their lawfull Commandements, *Romanes* 1.30.

That is vnthankfull to parents, and will not releeue them if neede be, 2. *Tim.* 3.3.

That disobeyeth God to obey them, *Acts* 4.19.

That exalts himselfe aboue the Magistrate, 2. *Thess.* 2.9.

That serues his master with eye seruice, *Coloss.* 3.22.

That gouerneth his family and those

thoſe which are vnder him negligently, 1. *Tim.* 3.4.
That is ſlacke in puniſhing faults, 1. *Sam.* 2.22.
That is too rigorous in ſpeeches & puniſhments, *Eph.* 6.9.
That marrieth without parents conſent.
That chuſeth his calling without parents conſent, *Nu.* 30.
That thinkes better of himſelfe then of others, *Rom.* 12.10.
That deſpiſeth aged perſons, *Leuit.* 19.23.

VI COM.

Thou ſhalt not kill.

Hee breaketh this Commandement,

THat thinkes but a thought in his heart tending to the hurt of his neighbours life.
That beares malice to an other, 1. *Iohn* 3.15.

That is giuen to haſtines, *Mat.* 5.22.

That vſeth inward fretting and grudging, *Iames* 3.14.

That is froward of nature, hard to pleaſe, *Rom.* 1.31.

That is full of rancour and bitterneſſe, *Epheſ.* 4.31.

That derideth and ſcorneth others, *Gen.* 21.9. *Gal.* 4.29.

That vſeth bitter words and railings, *Prou.* 12.18.

That vſeth contending by words or deeds, *Gal.* 5.20.

That vſeth chiding and crying out, *Epheſ.* 4.31.

That is giuen to make complaints of his neighbour in all places, *Iames* 5.9.

That is a fighter, *Iames* 4.1.

That hurts or maims his neighbours body, *Exod.* 21.24.

That will not forgiue an offence, *Math.* 5.23.

That will forgiue, but not forget.

That doth fare well himselfe, but giueth not almes to releeue the poore, *Luke* 16.19.

That vseth cruelty in punishing malefactors, *Deut.* 22.6.

That denies the seruants or labourers wages, *Iames* 5.24.

That holds backe the pledge, *Ezech.* 18.7.

That selleth by diuerse weights and measures.

That remoues the land marke, *Prou.* 22.18.

That giueth his goods vpon vsury: which is simply to bind a man to returne both the principall and the increase, onely for the lone, *Ezechiel* 18.18.

That by his looseneſſe of life is an occasion why other sinne.

That mooueth contention and

debate, *Rom.* 1.26.

That being a minister, teacheth erroneously.

That teacheth slackely, *Ier.* 48. 10.

That teacheth not at all, 1. *Tim.* 3.2.

That hinders mens saluation any way, *Matth.* 23.13.

That seekes priuate reuenge.

VII. COM.

Thou shalt not commit, &c.

He breaks this cómandement,

That thinkes an vnchaste thought tending to adulterie, or to any sinne of that kinde.

That looks on a woman to lust after her, *Matth.* 5.28.

That cómits incest, *Leui.* 18.22.

That commits Sodomy, 1. *Cor.* 6.9.

That commits fornication with married or single, or contracted

cted folkes, *Deut.* 22.22.

That vſeth the marriage bed intemperately.

That lieth with a menſtruous woman, *Ezech.* 18.6.

That vſeth wantonneſſe, 1. *Cor.* 6.6.

That vſeth occaſions and prouocations to luſt, *Gal.* 5.9.

That is giuen to idleneſſe.

That weares wanton and light attire, 1. *Tim.* 2.9. 1. *Pet.* 3.3.

That vſeth light talke and reading of loue-bookes. 1. *Cenin.* 15.35.

That frequents laſciuious places: *Epheſ.* 5.3.

That delighteth in wanton pictures, 1. *Theſſe.* 5.23.

That vſeth the mixed danſing of men and women, *Marke* 6.22.

That keepeth company with light and ſuſpected perſons,

Prou.

Prouerbs 7.22.

That neglecteth to dispose his children in marriage in conuenient time, 1. *Cor.* 7. 37.

That makes marriages of yong children.

That punisheth adultery with small punishments.

That marrieth more wiues then one at once, *Gen.* 2.24.

That loues his pleasures more then God, 2. *Tim.* 3.4.

That taketh care to fulfill the lusts of the flesh, *Rom.* 13.14.

That maintaines and frequents stewes, *Deut.* 23.17.

That is giuen to drunkennesse and surfetting, *Ephe.* 5.18.

That giueth himselfe to wine, sleepe, and ease, *Prou.* 20.13.

That for the auoyding of fornication marrieth not, 1. *Corint.* 7.2.

That puts away his wife for other

their cauſes then for fornication, *Math.* 19.9.

VIII. COM.

Thou ſhalt not ſteale.

He breaks this commandement,

That thinks but a thought tending to the leaſt hinderance of his neighbours welfare and good eſtate.

That liues in no calling, 1. *Theſ.* 5.11.

That neglects his calling, *Iere.* 48.10.

That ſpends his wealth in riot, and prouideth not for his family, 1. *Tim.* 5.8.

That is not content with his eſtate, but ſeekes to be rich, 1. *Tim.* 6.10.

That ſelleth the goods of the church, or buies thē, *Mal.* 3.8.

That ſelleth ſuch things as are meanes

meanes to further Idolatrie, or any other ſinne.

That vſeth powdering, ſtarching, blowing, darke ſhops, to ſet a gloſſe on his wares, & make them more ſaleable.

That conceales the fault of his wares.

That vſeth falſe weights and meaſures, *Leuit.* 19.35.

That vſeth words of deceit, *Prou.* 20.14.

That taketh more for his wares then the iuſt price, *Matthew* 7.12.

That oppreſſeth his tenants by racking his rents, *Habacuck* 2.11.

That vſeth ingroſſing of wares.

That raiſeth the price, onely in conſideration of a day of paiment.

That either giueth or taketh bribes, *Eſay* 1.33. *Pſal.* 82.

That

That writeth letters of affection in wrong suites.

That holds backe things borrowed, *Ezech.* 18.7.

That holds back things found or pawned, *Leuit.* 6.3.

That being lusty, liues by begging.

That releeueth such, 2. *Thessal.* 3.10.

That for gain defends bad causes, and delaies suites in Law.

That laies burdens on the people without measure, *Esay* 1. 23. *Ezech.* 22.27.

That spends the Church goods in riot, 1. *Tim* 6.9.

That maketh merchandise of Gods word and sacraments, *Mich.* 3.11. 2. *Cor.* 2. *vlt.*

That gets goods by gaming.

That gets his liuing by calling of figures and by playes, *Ephes.* 4.28.

The

That is rash in suretiship, *Prouer.* 11.15. *and* 17.18.

That stealeth mens children to dispose them in marriage, 1. *Tim.* 1 10.

That taketh by stealth the least pin, though it be for the best end.

That is a receiuer of things stolen, and giueth consent to the fact any way, *Rom.* 1.29.

That vseth deceit in bargaining. 1. *Thes.* 4.6.

That restoreth not things euill gotten, *Ezech.* 33.15.

That keepes backe goods giuen to the Church, *Act.* 5.3.

That waiteth for a dearth to sell his things dearer, *Amos* 8.5.

IX. COM.

Thou shalt not beare, &c.

He breakes this Commandement,

That doth but conceiue a thought

thought of disgrace against his neighbour.

That enuies at the prosperitie of his neighbour. 1. *Tim.* 6.4.

That seeks only his owne good report.

That is suspitious, 1. *Cor.* 13.5.

That giues hard or rash sentẽce against others, *Mat.* 7.1.

That taketh mens sayings and doings in worse part, *Math.* 26.60.

That accuseth one falsly, 1. *Kin.* 21.

That makes or reports tales openly or in a whispering manner, *Leuit.* 19.16.

That receiueth tales, *Exodus* 23.1.

That speaketh the truth of malice, *Psal.* 52.1,2.

That blazeth abroad mens infirmities, *Matt.* 18.17.

That vseth quipping and taunting

ting, *Ephes.* 5.4.

That vseth flattery, *Prouerbs* 26.19.

That lieth, though it bee for neuer so good an end, *Zach.* 13.3.

That defends an euill cause, and impugnes the contrary.

That writes or spreads libells.

X. COM.

Thou shalt not lust.

He breaks this Commandement,

That thinks an euill thought against his neighbour, although hee meane not to do it.

That conceiueth some inward delight in some euill motion, though he giue not consent to practise it.

SINNES DIRECTLY *against the Gospel.*

Hee sinnes against the Gospel,

THat denieth either directly, or by consequent, that Christ is come in the flesh, 1. *Iohn* 4. 3. 8.

That treadeth vnder foote the bloud of Christ, *Heb.* 10. 29.

That beleeueth not the remission of his owne sinnes, and acceptation to life euerlasting, 1. *Iohn* 3. 23.

That repents not, but hardens himselfe in all his bad waies, *Rom.* 2. 4, 5. *Ierem.* 8. 6.

THus much of Examination: now followes the second duty, which is confession of sinne vnto God, which is very necessary. For the right way to haue our sinnes couered before GOD, is to vncouer and ac-

acknowledge them vnto him. For he will iustifie vs if we condemne our selues, he will pardon vs, if we, as being our owne enemies, accuse our selues: he forgets our sinnes, if we remember them: when we are vile in our owne eyes, wee are precious in his; and when we are lost to our selues, wee are found of him.

That Confession may bee rightly performed, a notable duty is to be put in practise in it: namely, the arraignment of a repentant sinner, whereby he *iudgeth himselfe, that hee may not be iudged of the Lord.*

1. Cor. 11. 31.

This arraignment hath three speciall points in it. First of all, he must bring himselfe forth to the barre of Gods iudgement: which thing hee doth when he sets himselfe in the presence of God,

God, as though euen now the day of Iudgement were. As S. *Ierome* did, who alwaies thought with himselfe that hee heard this voyce sounding in his eares, *Rise yee dead and come to Iudgement.*

Secondly, he must put vp an inditement against himselfe, by accusing himselfe before God; by acknowledging his knowne sinnes particularly, and his vnknowne generally, without any excuse or extenuation, or defence, or hiding the least of them. Examples of *Dauid*, *I know mine iniquitie, and my sinne is euer before me: against thee, against thee onely haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquitie, and in sinne hath my mother conceiued mee.* And, *I haue sinned greatly, because I haue done this thing: but* Psal. 51. 3, 4, 5. 1. Chro. 21. 8.

now,

now, I beseech thee, remoue the iniquity of thy seruant: for I haue done very foolishly. Of *Ezra, O my*
Ezra 9. 6. *God, I am ashamed and confounded to lift vp mine eies vnto thee, my God: for our iniquities are increased ouer our heads, and our trespasse is growne vp vnto heauen.*

Thirdly, he must with heauinesse of heart, as a Iudge vpon the bench, giue sentence against himselfe, acknowledging, that he is worthy of euerlasting hell, death, and damnation. As the prodigall childe, *Father, I haue sinned against heauen, and against thee, and am not worthy to be called thy childe.* And *Daniel*, *Wee*
Dan. 9. 1. *haue sinned and committed iniquitie, and haue done wickedly: yea, wee haue rebelled and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousnesse belongeth vnto thee, and*

vnto

vnto vs open shame. Of *Iob*: *Beholde, I am vile, what shall I answer thee? I will lay my hand vpon my mouth.* And, *I abhorre my selfe: and I repent in dust and ashes.* Of the Publican, *Who standing afarre off, would not lift vp so much as his eyes to Heauen, but smote his breast, saying, Lord bee mercifull to me a sinner.* Iob. 39. 36. and 42. 6. Luk. 18. 12.

As for confession of sinne to men, it is not to be vsed but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for in trouble of conscience. Matth. 5. Iam. 5. 17.

The third duty in the practise of repentance is Deprecation, whereby we pray to God for the pardon of the sins which haue beene confessed, with contrition of heart, with earnestnesse and constancie, as for the

weigh-

weightiest matter in the world. And here wee must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the Iudge is about to giue sentence, cries vnto him for fauour, as for life and death. And we must doe as the criple or lazar man in the way; sit downe, vnlap our legges and armes, and shew the sores of our sinnes; crying to God continually as they doe (*Looke with your eye, and pittie with your heart*) that wee may finde mercy at Gods hands, as they get almes at the hands of passengers. Thus *Oseah* instructeth the people, *O*
Osea. 14. 2. *Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie: take vnto you words, and turne vnto the Lord, and say vnto him, Take away all iniquitie, and receiue vs graciously: for wee will*
render

render thee the calues of our lippes.
Of *Daniel*, *We doe not preſent our ſupplications before thee for our owne righteouſnes, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord conſider and doe it: deferre not for thine owne names ſake, O my God.* Dan. 9. 18, 19.
Of *Dauid*, *Haue mercy vpon me, O God, according to the multitude of thy compaſſions put away mine iniquities.* Pſal. 51. 1.

The laſt duty is, to pray to God for grace and ſtrength, whereby wee may bee enabled to walke in newneſſe of life. Of *Dauid*, *Beholde, I deſire thy commaundements: quicken me in thy righteouſneſſe.* Pſ. 119. 40.
And, *Teach mee to doe thy will, for thou art my God: let thy good Spirit leade mee into the land of righteouſneſſe.* Pſ. 143. 10.

CHAP.

CHAP. VIII.

Of Legall Motiues to Repentance.

MOtiues to Repentance are either Legall or Euangelicall. Legall are such as are borrowed from the Law: and they are three especially,

The first is, the misery and cursed estate of euery impenitent sinner in this life, by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simplest) is seauen folde:

1. within him.
2. before him.
3. behinde him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His miserie within him is two-

fold.

olde. The first is a guilty con-
science: which is a very hell
vnto the godly man. For hee
is like a silly prisoner, and the
conscience like a Iaylour which
followes him at the heeles, and
dogges him whithersoeuer hee
goes, to the end he may see and
obserue all his sayings and do-
ings. It is like a Register, that sits
alwayes with the penne in his
hand, to record and inroll all
his wickednesse for euerlasting
memory. It is a little Iudge that
sits in the middle of a man, e-
uen in his very heart, to arraigne
him in this life for his sinnes, as
he shall be arraigned at the last
day of Iudgement. Therefore
the pangs, terrours, and feares
of all impenitent persons, are
as it were, certaine flashings
of the flames of the fire of
hell. The guiltie conscience

makes a man like him which li
Isa.28.20. eth on a bed that is too strait
and the couering too short; who
would with all his heart sleepe
but cannot. *Belshazzar*, when
Dan.5.6. he was in the midst of his mirth
seeing the hand writing vpon
the wall, was smitten with great
feare, so as his countenance
changed, and his knees smote
together.

The second euill within man
is, the fearefull slauery and bon-
dage vnder the power of Satan
the prince of darknesse: in that
his minde, will, and affections
are so knitte and glewed to the
will of the diuell, that hee can
doe nothing but obey him, and
rebell against God. And hence
Sathan is called the prince of
this world, which keepeth the
holde of the heart, as an armed
captaine keepes a skonce or ca-
stell

ſtell with watch and ward.

The miſerie before man is a dangerous ſnare which the Diuell laies for the deſtruction of the ſoule. I ſay it is dangerous, becauſe he is in ſetting of it 20. or 40. yeares, before he ſtrikes: when as (God knowes) men do little thinke of it. It is made of three cords: with the firſt hee brings men into his ſnare: and that he doth by couering the miſery and the poiſon of ſinne; and by painting out to the eye of the minde, the deceitfull profits and pleaſures thereof. With the ſecond, hee hopples and inſnares them: for after that a man is drawne into this or that ſinne, the Diuell hath ſo ſugred it ouer with fine delights, that hee cannot but needs muſt liue and lie in it. By the third, he draweth the ſnare, and endeauours 2. Tim. 2. 25.

with all his might to breake the necke of the ſoule. For when hee ſeeth a fit opportunitie, eſpecially in greeuous calamities, and in the houre of death, hee taketh away the vizar of ſinne, and ſhewes the face of it in the true forme, as ougly as himſelfe: then withall hee beginneth (as wee ſay) to ſhew his hornes; then hee rageth in terrifying and accuſing, that the ſoule of man may bee ſwallowed vp of the gulfe of finall deſpaire.

The miſerie behinde him, is the ſinnes paſt. The Lord ſaith to *Cain*, *If thou doeſt not well, ſinne lyeth at the doore.* Where ſin is compared to a wilde beaſt, which followeth a man whither ſoeuer he goeth, and lieth lurking at his heeles. And though for a time it may ſeeme to bee

Genes. 4. 7.

hurtlesse, because it lies asleepe, yet at length, vnlesse men repent, it will rise vp, seaze on them, and rende out the very throates of their soules. *Iob* in his affliction saith, *Thou writest bitter things against me, and makest mee possesse the sinnes of my youth.* And *Dauid* prayeth, *Forgiue me the sinnes of my youth.* If the memory of sinnes past bee a trouble to the godly man, Oh what a racke, what a gibbet will it bee to the heart of him that wants grace?

Iob 13.

Psal. 25.

The miserie on the right hand is prosperitie and ease: which by reason of mans sinnes is an occasion of many iudgements. In it men practised the horrible sinnes of Sodome: it puffeth vp the heart with diuelish pride, so as men shall thinke themselues to bee as God him-

Ezec. 16. 49.

selfe, as *Senacherib*, *Nebuchadnezzar*, *Antiochus*, *Alexander*, *Herod*, & *Domitian* did. It stealeth away mans heart frō God, and quencheth the sparkes of grace. As the Lord complayneth of the Israelites, *I spake vnto thee when thou wast in prosperitie, but thou saidest, I will not heare: this hath beene thy manner from thy youth.* It is like the Iuie that embraceth the tree, and windeth round about it, but yet draws out the iuyce of it. Hence is it, that many turne it to an occasion of their destruction. *Salomon* saith, *Prosperitie of fooles destroyeth them.* When the milt swells, the rest of the body pineth away: and when the heart is puffed with pride, the whole man is in danger of destruction. The sheepe that goes in the best pasture, soonest comes to

Ier. 22. 21.

Prou. 1. 32.

the slaughter-house: and the vngodly man fats himselfe with continuall prosperity, that hee may the sooner come to his owne damnation. Rom. 9. 22.

The misery on the left hand is aduersitie, which stands in all manner of losses, and calamities, in goods, friends, good name, and such like. Of this reade at large, *Deut.* 28.

The misery ouer his head is, the wrath of God, which he testifieth in all manner of iudgements from heauen, in danger of which euery impenitent sinner is euery houre. And the danger is very great. The Scripture saith, *It is a fearefull thing to fall into the hands of the liuing God.* Heb. 10. 31. Deu. 32. 34. Ezech. 7. 6. Hee hath *store-houses* full of all manner of iudgements: & they *watch* for secure sinners, that they can not scape. *Gods* wrath

is a fire making hauocke and bringing to nought whatsoeuer it lighteth on: yea, because he is slow to anger, therefore more terrible: as a man therefore staieth his hand for a time, that he may lift it higher, and fetch a deeper blow. When the dumbe creatures melt as waxe, and vanish away at his presence, when hee is angrie; as the huge mountaines and rockes doe; fraile man must neuer looke to stand. If the roaring of a Lyon make men afraide, and the voyce of thunder bee terrible: Oh how exceedingly should all be astonished at the threatnings of God?

Nahum 1. 4,5,6. Psal. 97.

The misery vnder his feete, is, *Hell fire*: for euery man till he repent, is in as great danger of damnation as the traitor apprehended, of hanging, drawing,

ing, and quartering. A man walking in his way falles into a deep dungeon that is full of vgly serpents and noisome beasts: in his fall he catcheth hold on a twigge of a tree that groweth at the mouth of the dungeon, and hangs by it: and afterwards there comes a beast both leane and hunger-bitten, which hauing cropt the whole tree, is euer and anon knapping at the twigge on which hee hangeth. Now, what is the danger of this man: Surely he is like to fall into the pit, ouer which hee hangeth. Well, this man is euerie impenitent sinner: the pitte is hell, prepared for the diuell and his angells: the twigge is the brittle and fraile life of man; the hunger-bitte beast is death, that is readie euerie houre to knappe our life asunder: the

danger

danger is fearefull: for man hanging (as it were) ouer the mouth of hell, when life is ended, vnlesse hee doe vse good meanes before hee die, he then falls to the very bottome of it.

If this be the misery wherewith the careleſſe man is beſieged & compaſſed about euerie way, and that for his ſinnes, why doe men lie in the dead ſleepe of ſecuritie? O it ſtands them in hand to take vp the voyce of bitter lamentation, & for their offences to houle after the manner of dragons. If men could weep nothing but teares of blood for their ſinnes, if they could die a thouſand times in one day for very griefe, they could neuer be grieued enough for their ſinnes.

The ſecond Motiue to draw men to repentance, is, the conſide-

sideration of the wretched estate of an impenitent sinner in his death, which is nothing but the* wages and allowance that hee receiueth for his sinne: and it is the very suburbs, or rather the gates of Hell. S. *Paul* compares death to a scorpion, who carries a *sting* in his taile, which is sinne. Now then when impenitent & prophane persons die, then comes this scorpion and gripes them with her legs, and stabbes them at the heart with her sting. Wherefore the best thing is before death come, to vse meanes to pull out the sting of death. And nothing will doe it but the blood of Christ: let men therefore breake off their sinnes by Repentance: let them come to the throne of grace, and cry: yea, let them fill heauen and earth with cries for

*ὀψώνια.

Rom. 6. 23. 1. Cor. 15. 55, 56.

mercy.

mercy. Oh! pray, pray, pray for the pardon of thine owne perſonall and particular ſinnes. If thou obtaine but one drop of GODS ſpeciall mercy in Chriſt, all daunger is paſt. For Death hath loſt his ſting; and then a man, without daunger, may put an ougly ſerpent in his boſome.

The third motiue is the conſideration of his eſtate after death. When the day of the laſt Iudgement ſhall be, he muſt be brought and ſet before the tribunall ſeate of Chriſt: he ſhall not bee able to eſcape or hide himſelfe: then the bookes ſhall bee brought out; and all his ſinnes ſhall be diſcouered before Gods Saints and Angells: the Diuell and his owne conſcience ſhall accuſe him: none ſhall be aduocate to pleade his cauſe: he him-

himselfe shall bee speechlesse, hee shall at length heare the dreadfull sentence of Damnation, *Goe ye cursed into hell prepared for the diuell and his angels.* This thing might mooue the vilest Atheist in the world to leaue his wicked wayes, and come to amendment of life. Wee see the strongest theefe that is, when hee is led in the way from the prison to the barre, leaueth his theeuing, and behaueth himselfe orderly. And indeed if hee would then cut a purse, it were high time that he were hanged. All men by nature are traytors and malefactors against God: whiles we liue in this world, we are in the way going to the barre of Gods iudgement. The wheele of the Heauens turneth once about euery day, and windeth

vp

vp ſomewhat of the threed of our life: whether wee ſleepe or wake, we are alwaies comming nearer our end: wherefore let all men daily humble themſelues for their ſinnes, and pray vnto God that he would be reconciled vnto them in Chriſt; and let them endeauour themſelues in obedience to all Gods commandements, both in their liues and callings.

Againe, after the laſt Iudgement there remaines death eternall appoynted for him: which ſtands in theſe three things. I. A ſeparation from all ioy and comfort of the preſence of God. II. Eternall fellowſhip with the diuell and his angels. III. The feeling of the horrible wrath of God, which ſhall ſeaze vpon bodie, ſoule, and conſcience, and ſhall feede on

them

them as fire doth on pitch and brimstone: and torment them as a worme crawling in the bodie, and gnawing on the heart: they shall alwayes be dying, and neuer dead: always in woe and neuer in ease. And this death is so much the more greeuous, because it is euerlasting. Suppose the whole world to bee a mountayne of sand, and that a bird must carry from it but one mouth-full of sand euery thousand yeers: many innumerable thousands of yeares will be expired before shee will haue carried away the whole Mountaine: well, if a man should stay in torment so long, and then haue an end of his woe, it were some comfort: but when the bird shal haue carryed away the mountaine a thousand times eallas, alas, a man shall be as farre

from

from the ende of his anguish and torment as euer hee was.

This consideration may serue as an yron scourge to driue men from their wicked liues. *Chrysostome* would haue men in their meetings in Tauernes and Feasts, to talke of Hell, that by often thinking on it, they might auoyde it. A graue and chaste Matrone, being moued to commit folly with a lewd ruffian; after long discourse, shee called for a panne of burning coles, requesting him for her sake to holde his finger in them but one houre; he answered, that it was an vnkinde request; to whome shee replied, That seeing he would not hold so much as one finger in a few coales for one small houre, shee could not yeelde to doe the thing for which shee should be tor-

tormented body and ſoule in hell fire for euer. And ſo ſhould all men reaſon with themſelues when they are about to ſinne. None will bee brought to doe a thing, that may make ſo much as their finger or tooth to ake: if a man bee but to ſnuffe a candle, hee will firſt ſpitte on his finger, becauſe hee cannot abide the heate of a ſmall and tender flame. Therefore we ought to haue great care to leaue our ſinnes, whereby we bring endleſſe torment to bodie and ſoule in Hell fire, to which our fire is but ice in comparison.

CHAP. IX.

Of Motiues Euangelicall.

EVangelicall Motiues are two eſpecially. The firſt is taken

taken from the consideration of mans redemption. Hee that redeemed mankinde is GOD himselfe: as *Paul* saith, that
2. Cor. 5. 19 *God was in Christ, reconciling the world to himselfe.* Mans sinne is so vile and heinous in the eyes of God, that no Angell or creature whatsoeuer was able to appease the wrath of God for the least offence. But the Sonne of God himselfe must come down from Heaven, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the Crosse, and shed his most pretious heart blood, to satisfie the Iustice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart blood of his owne childe, hee would presently iudge his own

case

case to be dangerous; & would also now (if euer) to be recouered, vse all meanes whereby he might auoyde that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart bloud of Christ, it must make vs acknowledge our pitifull case, and the heinousnesse of the least of our sinnes; and stirre vs vp to newnesse of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnes, we are not to continue, and as it were lie bathing our selues in sinne; For that were, as if a prisoner, after that hee had bin ransomed and had his bolts taken off, & were put out of the prison to goe whither hee would, should re-

turne

turne againe, and desire to lie in the dungeon still.

The second Motiue is, that GOD hath made a promise to such as truly repent. I. Of remission of sinnes: *Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, &c. Though your sinnes were as crimson, they shall bee made as white as snow: though they were redde as scarlet, they shall be as wooll.* And, *Seeke the Lord while hee may bee found, call vpon him while hee is neare. Let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercie on him, for hee is very plentifull in forgiuing.* II. Of life euerlasting, *I will not the death of a sinner, but rather that hee repent and liue.* And, *Thus saith the*

Isa. 1. 16. 18.

Isa. 55. 6. 8.

Ezec. 18. 21. 22.

Lord

Lord vnto the house of Israel, Seeke Amos 5. 4.
me, and ye shall liue. III. Of
mitigating or remooving tem-
porall calamities, *Stand in the* Ierem. 26. 2.
Court of the Lords house, and
speake vnto all the Cities of Iudah,
&c. If so be they will hearken and
turne euery man from his euill
way, that I may repent mee of the
plague which I haue determined to
bring vpon them, because of the
wickednesse of their workes. And,
If wee would iudge our selues, we 1. Cor. 11.
should not be iudged, that is, af- 31.
flicted with temporall punish-
ments.

I ioyne with the remooving of temporall calamities, the mitigating of them: because they are not alwayes taken away when the party repenteth. After *Danids* repentance, the childe 1. Sam. 12.
dieth, and the Sword departeth 14.
not from his house. And the

Prophet

Prophet *Micha* bringeth in the people humbling themselues before God vnder a temporall punishment, saying, *I will beare thy wrath, because I haue sinned against thee*. And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that hee may by that meanes be admonished of his sinne, and be an example to others.

Mich. 7. 9.

As God hath made these mercifull promises to penitent sinners, so hee hath faithfully performed them, so soone as they haue but begun to repent. Example of *Dauid*, *Then* Dauid *said vnto* Nathan, *I haue sinned against the Lord*, And Nathan *said to* Dauid, *Thy sinne is forgiuen thee*. Of Manasses, *When he was in tribulation he prayed vnto the Lord his God, and humbled him-*

2. Sam. 12. 12.

2. Chr. 33. 12.

himselfe greatly before the Lord God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer. Of the Publican, *The Publicane, &c. smote his breast, saying, O God bee mercifull to mee a sinner: I tell you, this man departed iustified to his house, rather then the other.* Luk. 18. 13.
Of the Thiefe, *He said vnto Iesus, Lord remember me when thou comest into thy Kingdome. Then Iesus said vnto him, Verily I say vnthee, To day thou shalt be with me in Paradise.* Luk. 23. 42, 43.

Hauing such notable promises made to Repentance, no man is to drawe backe from the practise of it, because of the multitude of his sinnes, but rather to doe it. The Pharises said to Christs Disciples, *Why eats your master with Publicans and sinners? When Iesus heard it,* Math. 9. 12.

he

he said unto them, The whole need not the Physitian, but they that are ſicke. And, I came not to call the righteous, but ſinners to repentance. And, Verily I ſay unto you, that Publicans and harlots ſhall goe before you into the kingdome of God.

Mat. 21.41.

CHAP. X.

Of the time of Repentance.

THe time of Repentance is the time preſent, without any delay at all: as the Holy Ghoſt ſaith, *To day if yee will heare his voice. And, Exhort one*

Heb. 3.7.13. *another daily, while it is called to day: leſt any of you bee hardened through the deceitfulneſſe of ſinne.* Reaſons hereof are theſe: Life is vncertaine: for no man knoweth at what houre or moment and after what manner he ſhall goe forth of this world. Be

alſo

also prepared therefore, for the day will come at an houre when ye thinke not. This one thing should make a man to hasten his Repentance, and the rather, because many are dead, who purposed with themselues to repent in time to come; but were preuented by death, and shall neuer repent. 11. The longer a man liueth in any sinne, the greater daunger is, because by practise sinne getteth heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they do and speake when they are dying. One had three pounds owing to him, for to be payed three seuerall yeares: when that hee was dying, nothing could be gotten of him, but three yeares, three pounds. Again, by deferring repentance

om. 2. 5. men treasure vp wrath against the day of wrath. If a malefactour for his punishment should bee appointed to carry euery day a stick of wood to an heape to burne him twenty yeares after, it must needes be an exceeding great punishment and misery: and this is the case of euery sinner, who neglecting repentance from day to day, doth thereby employ himselfe in heaping vp the coales of Gods wrath to burne his soule in hel, when the day of death comes.

III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sickneſſe without phyſicke, the harder is the recouery. And where the diuell dwels long, he will hardly be remooued. The beſt way to kill a Serpent, is, to crush it in the head when it is young.

young. IV. It is as meate and drinke to the diuell to see men liue in their sinnes, deferring repentance: as on the contrary, there is a great ioy among the Angels of God in Heauen, when a sinner doth repent. V. Late repentance is seldome or neuer true repentance. For if a man repent when hee cannot sinne as in former time, as namely in death: then he leaueth not sinne, but sinne leaues him: wherfore the repentance which mē frame to themselues when they are dying, it is to be feared lest it die with them. And it is very iust, that he should be cōtemned of God in his death, who contemned God in his life. *Chrysostome* saith, that the wicked man hath this punishment on him, that in dying hee should forget him-

selfe, who when hee was living, did forget God. VI. We are with *Abel* to giue vnto God in sacrifice, euen the fatte of our flocke: now they which deferre repentance to the end, doe the contrary. Late repenters offer the flower of their youth to the diuell: and they bring the lame and broken sacrifice of their olde age to God.

CHAP. XI.
OF CERTAINE CASES in Repentance.

1. Case of Reuolt.

WHether a man that hath professed Christ & his Religion, yet afterward in persecution denies Christ, and forsweareth his Religion, may repent and be saued. *Ans.* It is a grieuous estate: yet a man may

come to repentance afterward.
Manasses fell [illegible] to Idolatrie 2. Chro. 33.
and witchcraft, yet was re-
ceiued to mercie: so did wise
Salomon: and yet no doubt re-
couered, and is receiued to life
euerlasting. My reason is, be-
cause God vouchsafed him to
be a pen-man of some parts of
holy Scripture. And the Scrip-
tures were written, not by such
as were men of God onely, but
by such as were *holy men of God.* 2. Pet. 1. 21.
Peter denyed Christ of know-
ledge against his owne consci-
ence, and that with cursing and
banning: and yet came to Re-
pentance afterward, as appears
by the testimonie of Christ, *I* Luk. 22. 33.
haue prayed for thee that thy faith
faile not: therefore when thou art
conuerted, strengthen thy brethren.

Obiect. 1. *Matth.* 10. 33. *Who-*
soeuer shall denie mee before men,

him, will I deny before my Father which is in heauen. *Answ.* The place is only to bee vnderstood of such a denial of Christ which is finall.

Obiect. III. Heb. 6.4. *It is impossible that they which were once lightened, and haue tasted of the heauenly gift, &c. if they fall away, should bee renewed by repentance.* And, Heb. 10. 26. *If we sinne willingly after that wee haue receiued the knowledge of the truth: there remaines no more sacrifice for sinne.* *Answ.* The places must be vnderstood of sinne which is to death: in which men of desperate malice against Christ, vniuersally and wholly fall away from Religion. For the holy Ghost saith not, *If they* Heb. 6. 6. *fall*; but, *If they fall away.* And it is added, *That they crucifie the Sonne of God, and make a mocke*

of him; That *they trample under foote, the Sonne of God*; That *they despite the Spirit of God*. And the word translated *willingly*, im- Verse 26.
ports somewhat more, namely, to sinne because a man will, that is, wilfully. The like answer is to bee given to the question, whereby it is demanded whether men ouertaken with the vnnaturall sinnes mentioned, *Rom.* 1.24,25,26. may come to repentance afterward, or no; namely, that although the sins be heinous and capitall, yet the grace of repentance is not denied, as appeareth in the example of the Corinthians, 1. *Cor.* 6.9,10,11.

II. Case of Recidivation.

WHether the child of God after repentance of some grieuous sinne, doe fall into the same againe, and come to Repentance the second time. *Ans.* The case is dangerous, as wee may see by the comparison in the body. If one fall into the relapse of an Ague, or any other strong disease, it may cost him his life: and the recouerie will be very hard. Christ said to the man that had beene sicke 38. yeares, after that hee had healed him, *Behold, thou art whole, sinne no more, lest a worse thing befall thee.* And the vncleane spirit returning *takes to him other seauen spirits worse then himselfe.* Indeede wee finde no particular example of recouerie after a relapse, in the Scriptures:

John 5. 14.

Luk. 11, 26

tures; yet no doubt a recouerie may be. Reasons are these. I. Promise is made of remission of sinnes in Christ without anie terme of time: without any limitation to any number or kindes of sinne: saue onely the blasphemie against the Holie Ghost. Therefore there may be Repentance and Saluation after a relapse. II. Christ tells *Peter*, that he must forgiue, not till seauen times onely (which peraduenture he thought to be very much) but *septuagies septies* seauen times, and that in one day, if one returne seuentie times, and say it repents mee. Now if wee must do this, which haue not so much as a droppe of mercie in vs, in comparison of God: hee will, no doubt, often forgiue, euen for one sinne, if men will returne and say, It repenteth me,

Acts 10. 43

Luke 17.

Psal 130. 7. me, considering that with him
Isa 5. 6, 7. is *plentifull redemption*, that he is *much in sparing*.

III. Case of Restitution.

WHether he that repents, is to make restitution, if he haue taken any thing wrongfully from his neighbor, *Ans.* Yea: *Zacheus*, when he repented and receiued Christ, gaue halfe of his goods to the poore, and if he had *taken any thing by forged*
Luke 19. 8. *cauillation, he restored it fourefold.* It is but a bad practise when a man on his death-bed will very deuoutly bequeath his soule to God, and his goods euill gotten (as his conscience will often cry in his eare) to his children and friends, without either restitution or amends making. *Quest.* But what if a man bee not able

to

to restore. *Answ.* Let him acknowledge the fault, and God will accept the will for the deed. As *Paul* saith in the like case: *If there be a willing minde, it is accepted according to that which a man hath, and not according to that which he hath not.* 2. Cor. 8, 12. *Quest.* When a man by restoring shall discredite himselfe, how shall hee restore and keep his credit? *Ans.* Let him (if the thing to bee restored bee of small moment) make choise of some faithfull or honest friend, who may deliuer the thing in the behalfe of the party, concealing his name. *Quest.* How if the parties bee dead? *Ans.* Let him restore to the heires and successours: if there be none, let him restore to God, that is, to the Church and the poore.

IIII. Case of teares.

WHether doth Repentance alwaies go with teares, or not. *Anſ.* No: for very pride and hypocriſie will draw forth teares. And ſome there are, that can weepe for their ſinnes in the preſence of others; whereas being alone, they neither will nor can. Some againe are of that conſtitution of bodie, that they haue teares at command. And a godly man with drie cheekes may mourne to God for his ſinnes, and intreate for pardon, and receiue it. Yet in all occaſions of deeper griefe for ſinne, teares will follow: vnleſſe men haue ſtonie and flintie hearts. And yet againe, though the greateſt cauſe of ſorrow be offered, the ſofteſt heart that is, ſheds not

teares at the first, but afterwards it will. When the body receiues a deepe wound, at the first yee shall see nothing but a white line or dint made in the flesh, without any bloud: stay but a while, then comes blood from the wound in great abundance. So at the first the minde is astonished, & giues no teares: but after some respite and consideration, teares follow.

V. Case of death.

WHether the repentant sinner can alwaies shew himselfe comfortable, on his death-bed. *Ans.* Though the comfort of Gods Spirit shall neuer bee abolished from his heart: yet hee cannot alwaies testifie it. For hee may die of a burning Ague: and by reason of the extremitie of his fittes, be

bee troubled with idleneſſe of head, & breake out into raging ſpeeches and blaſphemies. Likewiſe hee may die of a ſickeneſſe in the braine, and be troubled with grieuous conuulſions, ſo as his mouth ſhal be writhen to his eares, his necke turned behind him, and the very place where he lieth ſhall ſhake through his trembling, as daily experience will teſtifie. Neither is any to thinke this ſtrange. For *Solomon* ſaith, *All things (in outward matters) come alike to all: and the ſame condition is to the iuſt, and to the wicked: to the good, and to the pure, and to the polluted: and to him that ſacrificeth, and to him that ſacrificeth not.* Eccles. 9, 2

CHAP. XII.

Of the Contraries to Repentance.

Con-

CONtrary to Repentance is Impenitencie, whereby men continue in one estate, neither sorrowing for sin, nor turning from it.

It is one of the most grievous iudgements that is, if it be final. For as a sicke man then is most sicke, when he feeles the least sickenes, and saith he is well: so miserable man is in most miserie, when he feeles no miserie, & thinkes himselfe in good estate.

This sinne befalls them that iudge themselues righteous, needing no repentance. As the *Pharisees* in the dayes of Christ, the *Catharists* in the Primitiue Church, and the *Anabaptists* in our age. Adde vnto these, such as haue hardened their hearts: so as they can not discerne betweene good and euill; nor

nor tremble at Gods Iudgements, but rather fret and rage against them; till God in his wrath either destroy them, or cast them to finall despaire. As it befell *Iulian* the Apostata, who died blaspheming & casting his own blood into the aire.

Betweene the two extremes, Repentance and Impenitencie, is placed counterfet repentance. For the wicked nature of man can dissemble and counterfeit Godsgrace. As the Lord complaineth of the Iewes: *Her rebellious sister Iudah hath not returned vnto me with her whole heart, but fainedly, saith the Lord, Ierem. 3. 10.*

Counterfeit repentance is, either Ceremoniall, or Despetate.

Ceremoniall, when men repent in outward shew, but not

in

in the truth of heart. As *Saul*; *Then said Saul to Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy word: because I feared the people, and obeyed their voice. Now therefore I pray thee take away my sinne, and turne againe with me, that I may worship the Lord, &c.* Againe, *I haue sinned, but honour me, I pray thee, before the Elders of my people.* Of *Ahab*, *When Ahab heard these words, he rent his clothes, and put on sackcloth, and fasted, and went softly. And the word of the Lord came to Eliah, saying, Seest thou how Ahab is humbled before me?* 1. Sam. 15. 24 30. 1. Kings 21. 27, 29.

Dissembled repentance may be discerned, because men, after a time returne to their old byas againe. *Pharaoh* king of Egypt said vnto *Moses* and *Aaron*, *Pray vnto the Lord that hee may* Exod. 8.

take

take away the frogges from me and from my people. And when Egypt was smitten with haile, he said, I
Exod. 9.29. have now sinned: and the Lord is righteous: but I and my people are wicked: Pray yee vnto the Lord, that there bee no more mightie thunder and haile. Againe, troubled with grashoppers, he said,
Exo. 10.16. I have sinned against the Lord your God, and against you, and now forgive mee my sin onely this once, &c. Now marke the issue of all: when Pharao saw that hee had
Exod. 8.15. rest given him, hee hardened his heart, and hearkened not vnto them, as the Lord had said. This is the ordinarie and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence, is, whē a man hating only Gods iudgements before his eies, is smitten

with

with horror of conscience: and wanting assurãce of Gods mercie, despaires finally. This was *Iudas* repentance, who when he *had brought againe the thirtie pieces of siluer, confessed his fault, and went and hanged himselfe.* Mat. 27. 3.

CHAP. XIII.

Of corruption of the doctrine of Repentance.

THE Church of Rome at this day hath corrupted the ancient doctrine of Repentance, being one of the speciall points of religion. The corruptions are specially sixe.

The first, that they make repentance or penance to be a sacrament, which can not be: because it wants an outward signe. And though some say, that the words which the Priest rehearseth in absolution, are the signe,

yet

yet that cannot be: because the ſigne muſt be, not onely audible, but alſo viſible.

The ſecond, that a ſinner hath in him a naturall diſpoſition, which beeing ſtirred vp by Gods preuenting grace, he may and can worke together with Gods Spirit in his own Repentance. But indeed all our Repentance is to bee aſcribed to Gods grace wholly. The ſoule of man is not weake, but ſtarke dead in ſinne: and therefore it can no more prepare it ſelfe to Repentance, then the body being dead in the graue can diſpoſe it ſelfe to the laſt reſurrection.

Eph. 2. 1.

The third corruption, that contrition in Repentance muſt be ſufficient. A thing impoſſible. For ſinne doth ſo greatly offend Gods Maieſtie, that no

man

man can euer mourne enough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the al-sufficient merits of Christ.

The fifth, that hee that repents, must confesse all the sins that he can remember, with all their circumstances to his owne Priest, or one in his stead, if he will receiue pardon. This kinde of confession is a meere forgerie of mans braine. 1. There is neither precept nor example of it in the Scriptures. 11. *David* and others haue repented, and haue receiued remission of their sinnes without confessing of their sinnes in particular to any man. Psal. 32. 3. 2. Sam. 12. 12.

The last, that the sinner by his workes and sufferings must make

make satisfaction to God for the temporall punishments of his sinnes. A flat blasphemie.
1.Ioh.1.7. & 2.1. The Scriptures mention no other satisfaction but Christs; and if his bee sufficient, ours is needlesse: if ours be needfull, his imperfect. Papists write that that both may stand together. Christs satisfaction (say they) is as a plaister in a box vnapplied: mans satisfaction as a means to apply it: because it prepares vs to receiue it. Ah, good diuinity: for euen in common sense the satisfaction of Christ must first be applied to the person of man, that it may please God: before the workes (which they tearme satisfaction) can any way be acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a sinner

ſinner ſhall bee taught, that he muſt haue ſufficient ſorrow for his ſinne: and withall, that hee muſt not beleeue the remiſſion of his owne ſinnes particularly: when ſorrow comes vpon him, and he wants ſound comfort in Gods mercy, hee muſt needes fall into Deſperation without recouerie. Therefore the Papiſts in the houre of death, (as wee haue experience) are glad to leaue the trumperie of humane ſatisfactions, and to reſt only for their iuſtification, on the obedience of Chriſt.

Laus Deo.

The Combate of the Flesh and Spirit.

Gal. 5. 17. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh: and these are contrary one to another, so that ye can not doe the things which ye would.*

THe Apostle *Paul* from the beginning of this Chapter, to the 13. verse, exhorts the Galatians to maintaine their Christian liberty: and from thence to the end of the Chapter, hee perswades them to other speciall duties of godlinesse. In the thirteenth verse he stirres them vp to be seruiceable one to an other by loue: in the fifteenth verse

verse hee dissuades them from contentions and doing of iniuries. In the 16. verse he shewes the remedy of the former sins, which is, to walke according to the Spirit. In the seuenteenth verse he renders a reason of the remedy, the force whereof is this: The Flesh and the Spirit are contrary: wherefore if yee walke according to the Spirit, it will hinder the Flesh, that it shal not carry you forward to do iniuries and liue in contentions, as otherwise it would.

In this verse wee haue to obserue fiue points. The first, that there is a combate between the Flesh and the Spirit, in these words, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh.* The second is, the matter of this combate, which stands in the con-

trary lusting of the flesh and the spirit. The third is, the cause of the combate, in these words, *And these are contrarie*. The fourth is the subiect or person in whome this combate is, noted in these words, *So that ye*, the *Galatians*. The last is the effect of the combate, in the last words, *that they cannot doe, &c.*

Touching the Combate it selfe, diuers points are to be considered. The first, what these two, which make the combate, namely, the flesh and the spirit, are. They haue diuers significations. First of all, the spirit is taken for the soule, and the flesh for the body. But so they are not taken in this place. For there is no such combate betweene the body and the soule: both which agree together to make the person of one man.

Second-

Secondly, the ſpirit ſignifieth naturall reaſon, and the fleſh the naturall appetite or concupiſcence. But they cannot bee ſo vnderſtood in this place. For the ſpirit here mentioned doth fight euen againſt naturall reaſon: which though it ſerue to make a man without excuſe, yet is it an enemy to the ſpirit. Thirdly, the ſpirit ſignifies the Godhead of Chriſt, and the fleſh the manhood; but it muſt not be ſo taken here. For then euery man regenerate ſhould be deified. Laſtly, the ſpirit ſignifieth a created qualitie of holineſſe, which by the Holy Ghoſt is wrought in the minde, will, and affections of man: and the fleſh, the naturall corruption or inclination of the minde, will, & affections to that which is againſt the law. In this ſenſe

theſe twaine are taken in this place.

Secondly, it is to be conſidered how theſe twain, the fleſh & the ſpirit can fight togither, being but meere qualities. And we muſt know, that they are not ſeuered aſunder, as though the fleſh were placed in one part of the ſoule, and the ſpirit in another: but they are ioyned and mingled togither in all the faculties of the ſoule. The mind or vnderſtanding part, is not one part fleſh, and another ſpirit, but the whole minde is fleſh, and the whole minde is ſpirit; partly one, and partly the other. The whole will is partly fleſh, and partly ſpirit: the fleſh and the ſpirit, that is, grace and corruption, not ſeuered in place, but onely in reaſon to bee diſtinguiſhed. As the ayre in the

daw-

dawning of the day is not wholly light, or wholly darke, as at mid-night and at noone-day: neither is it in one part light, in another part darke: but the whole ayre is partly light, and partly darke throughout. In a vessell of lukewarme water, the water it selfe is not onely hote, or onely colde; or in one part hote, and in another part cold: but heate and cold are mixt together in euery part of the water. So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrarie qualities fight together.

Thirdly, in this Combate we are to consider what equalitie there is betweene these two Combaters, the flesh & the spirit. And we must know, that the flesh vsually, is more in mea-

ſure then the ſpirit. The fleſh is like the mighty giant *Goliah*, and the ſpirit is little and ſmall like young *Dauid*. Hence it is, that *Paul* calles the Corinthians which were men iuſtified
2. Cor. 3. 1. and ſanctified, *carnall. I could not* (ſaith he) *brethren, ſpeake vnto you as vnto ſpirituall, but as vnto carnall, as vnto Babes in Chriſt.* And none can come to bee tall
Eph. 4. 13. men in Chriſt according to the age of the fulneſſe of Chriſt, till after this life. And the ſpeech which is vſed of ſome Diuines, That the man regenerate *hath but the reliques of ſinne in him*, muſt be vnderſtood warily, elſe it may admit an vntruth. As for the meaſure of grace, it can be but ſmall in reſpect, whereas we doe receiue but the *firſt*
Rom. 8. 23. *fruits of the ſpirit* in this life, and muſt waite for the accompliſh-

ment

ment of our Redemption till the life to come. For all this, the power and efficacie of the Spirite is such, that it is able to preuayle ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conuersion, and continually dyeth after by little and little: and therefore it fights but as a maymed souldier. And the spirit is continually confirmed and encreased by the holy Ghost: also it is liuely and stirring, and the vertue of it is like muske, one graine whereof will giue stronger smell, then many ownces of other perfumes. Some may say, that the godly man doeth more feele the flesh then the spirite: and therefore that the flesh is euery way more then the spirit. I answer, That we must not measure our estate

by feeling, which may easily deceiue vs. A man shall feele a paine which is but in the toppe of his finger, more sensibly then the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly, we feele corruption, not by corruption, but by grace: and therefore men, the more they feele their inward corruptions, the more grace they haue.

Thus much of the combate it selfe: now let vs come to the manner of this fight.

It is fought by *lusting*. To lust, in this place signifieth to bring foorth and to stir vp motions and inclinations in the heart, eyther to good or euill.

Lusting is two-folde: the lusting of the flesh, and the lusting of the spirite.

The

The luſting of the fleſh hath two actions: the firſt is to ingender euill motions and paſſions of ſelfe loue, enuy, pride, vnbeleefe, anger, &c. Saint *Iames* ſaith, that men *are enticed and drawne away by their owne concupiſcence.* Nowe this enticing is onely by the ſuggeſtion of bad cogitations and deſires. This action of the fleſh made S. *Paul* ſay, that he was *carnall, ſolde vnder ſinne.*

Iam. 1. 1

Rom. 7

The ſecond action of the fleſh, is to hinder, and quench and ouerwhelme the good motions of the ſpirite. *Paul* found this in himſelfe, when he ſaide, *I ſee another Lawe in my members rebelling againſt the lawe of my mind, and leading me captiue to the law of ſinne.* By reaſon of this action of the fleſh, the man regenerate is like to one in a ſlumber

Rom. 7. 2

ber troubled with the diſeaſe called *Ephialtes* or the Mare: who thinks that he feeles ſomething lying on his breaſt as heauy as a mountaine: and would faine haue it away, whereupon he ſtriues and labours by hands and voyce to remooue it, but for his life cannot do it.

On the contrary, the luſting of the Spirite containeth two other actions. The firſt is, to beget good meditations, motions, inclinations, and deſires in the minde, will, and affections. Of this *Dauid* ſpeaſal. 16. 8. keth; *My reines teach mee in the night ſeaſon*: that is, my minde, affection, and will, and my whole ſoule beeing ſanctified and guided by the Spirit of God, doe miniſter vnto me conſideration of the way in which I ought to walke. *Iſayas* prophe-

prophecying of the Church of the new Testament, saith *When a man goeth to the right hand or to the left, hee shall heare a voice, saying, Heere is the way, walke in it.* Which voyce is not only the outward preaching of the Ministers, but also the inward voice of the Spirit.

The second action of the Spirit, is, to hinder and suppresse the badde motions and suggestions of the flesh. Saint *Iohn* saith, hee that is *borne of God sinneth not, because his seede remaineth in him,* that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh. 1. Iohn. 3.

That the manner of the fight may more clearely appeare, we must examine it more particularly. In the soule of man there be two speciall parts, the mind

and

and the will.

In the mind there is a double Combate. The first is betweene knowledge of the word of God, and naturall ignorance or blindnesse. For seeing wee doe in this life know but in part: therefore knowledge of the truth must needes bee ioyned with ignorance in all that are enlightened: and one of these beeing contrary to an other, they striue to ouershadow and ouercast each other.

Hence wee may learne the cause why excellent Diuines doe vary in diuerse points of religion: and it is, because in this Combate, naturall blindnes yet remaining, preuayleth more or lesse. Men that are dimme sighted, and cannot discerne without spectacles, if they be set to discry a thing afarre off, the most

most of the would be of diuerse opinions of it. And men enlightened and regenerate in this life do but see *as in a glasse darkely*. 1. Cor. 13. Againe, this must teach all Students of Diuinitie, often to suspect themselues in their opinions and defences: seing in them that are of soundest iudgement the light of their vnderstanding is mixed with darknesse of ignorance. And they can in many poynts see but as the man in the Gospell, who when our Sauiour Christ had in part opened his eyes, saw men walking, not as men, *but in forme of trees*. Also this must teach al that reade the scriptures to inuocate and call vpon the name of God, that he would inlighten them by his spirit, and aboliſh the mist of naturall blindnesse. The Prophet *Dauid* was wor-

worthily enlightened with the knowledge of Gods word, so as he excelled the ancient and his owne teachers in wisdome: yet being priuy to himselfe touching his owne blindnesse, often prayeth in the Psalmes, *Inlighten my eyes that I may vnderstand the wonders of thy Law.*

By reason of this sight, when naturall blindnes preuailes, the child of God truly enlightened with knowledge to life euerlasting, may erre, not onely in lighter poynts, but euen in the very foundation of Religion, as the Corinthians and the Galatians did. And as one man may erre, so an hundred men may also: yea a whole particular Church: & as one Church may erre, so an hundred more may. For in respect of this Combate, the estate and condition of all

men

men is alike. Whence it apppeareth that the Church militant vpon earth is subiect to errour. But yet as the diseases of the bodie be of two sorts; some curable, and some incurable, which are to death; so likewise errours are. And the Church, though it bee subiect to sundrie falls, yet it cannot erre in foundation, to death: the errours of Gods children be curable. Some may heere say, If all men and Churches be subiect to errour, then it shall not be good to ioyn with any of them, but to separate from them all. I answer, though they may and doe erre, yet wee must not separate from them, so long as they doe not separate from Christ.

The second combate in the mind, is between faith and vnbeleefe. For faith is imperfect,

and

and mixt with the contrary, vnbeleefe, preſuming, doubting, &c. As the man in the Goſpel ſaith, *Lord, I beleeue, helpe mine vnbeleefe.*

By reaſon of this fight, when vnbeleefe preuayleth, the very childe of God may fall into fits and pangs of deſpayre: as *Iob* and *Dauid* in their temptations did. For *Dauid* once conſidering the proſperity of the wicked, brake out into this ſpeech, *Certenly I haue clenſed mine heart in vaine, and waſhed mine hands in innocencie*. Yea, this deſpayre may be ſo extreame, that it ſhall weaken the body and conſume it more then any ſickeneſſe. No man is to thinke this ſtrange in the childe of God. For though hee deſpaire of his election and ſaluation in Chriſt, yet his deſperation is neyther totall nor finall.

Pſal. 73. 13.

finall. It is not *totall*, becauſe hee doth not deſpayre with his whole heart, faith euen at that inſtant luſting againſt deſpaire. It is not *finall*, becauſe hee ſhall recouer before the end of this life.

To proceede, the Combate in the will is this. The will partly willeth & partly nilleth that which is good at the ſame inſtant: and ſo likewiſe it willeth and nilleth that which is euill: becauſe it is partly regenerate, and partly vnregenerate. The affections likewiſe, which are placed in the will, partly embrace and partly eſchue their obiects: as Loue partly loueth, and partly doth not loue God, and things to bee loued: Feare is mixed and not pure (as ſchoolemen haue dreamed) but partly *filiall*, partly *ſeruile*, cau-

causing the childe of GOD to ſtand in awe of God, not only for his mercies, but alſo for his iudgements and puniſhments. The will of a man regenerate is like to him that hath one legge ſound, the other lame: who in euery ſtep which hee makes, doth not wholly halt or wholly goe vpright, but partly goe vpright, and partly halt. Or like a man in a boate on the water: who goeth vpward becauſe hee is carryed vpward by the veſſel: & at the ſame time goes downward, becauſe he walkes downward in the ſame veſſell at the ſame inſtant. If any ſhall ſay, that contraries cannot be in the ſame ſubiect: the anſwer is, that they cannot, if one of them be in his full ſtrength in the highest degree: but if the force of them both be delayed & weakned,

In gradibus remiſſis, non in ſummis.

ned, they may be ioyned together.

By reason of this Combate, when corruption preuaileth against grace in the will and affections, there ariseth in the godly a certaine *Deadnesse* or *Hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, That there bee two kinds of hardnesse of heart; one which possesseth the heart, and is neuer felt: this is in them, who haue their consciences seared with an hot yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softening their hearts. And indeede this is a fearefull iudgement. There is an other hardnesse of heart which is felt: and this is not so dange- Eph 4.19. Zach 7.11

rous

rous as the former: for as wee feele our ſickneſſe by contrarie life and health: ſo hardneſſe of heart, when it is felt, argueth quickenes of grace and ſoftnes of heart. Of this *Dauid* often complained in the Pſalmes: of this the children of Iſrael ſpeak
Eſa.65. 17. when they ſay, *Why haſt thou hardned our hearts from thy waies?* Thus much of the manner of the Combate in particular: before we proceed any further, let vs marke the iſſue of it, which is, to preuaile againſt the fleſh.

The ſpirit preuaileth againſt the fleſh at two times: in the courſe of mans life, and at his end; but yet with ſome foiles receiued.

I ſay the Spirit preuailes not in one inſtant, but in the whole courſe of a mans life. So Saint
Ioh. 5. 19. *Iohn* ſaith, *Hee which is begotten*

of

of God, sinneth not, for he preserueth himselfe: the grace of God in his heart ordinarily preuailing in him. And *Paul* makes it the propertie of the regenerate man *to walke according to the spirit*, which is not now and then to make a steppe forward, but to keepe his ordinary course in the way of godlinesse. As in going from Barwicke to London, it may be a man now and then will goe amisse: but he speedily returneth to the way againe, and his course generally shall be right. Rom. 8. 1.

Againe, the spirit preuaileth in the end of a mans life. For then the flesh is vtterly abolished, and sanctification accomplished: because no vncleane thing can enter into the kingdome of heauen.

This further must be conceiued,

ued, that when the ſpirit preuailes, it is not without reſiſtance and ſtriuing: as *Paul* teſtifieth: *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderſtood onely of thoughts and inward motions (as ſome would haue it) nor of particular offences: but of the generall practiſe of his duty or calling, through the whole courſe of his life. And it is like the practiſe of a ſicke man, who hauing recouered of ſome greeuous diſeaſe, walkes a turne or twaine about his chamber, ſaying; ah, I would faine walke vp and downe, but I cannot: meaning, not that he can not walke at all, but ſignifying that he can not walke as he would, beeing ſoone wearied through faintneſſe.

I added

I added further, that this prevailing is without foiles. A foile is, when the flesh for the time vanquisheth and subdueth the spirit, In this case, the man regenerate is like a souldier, that with a blowe hath his brain-pan cracked, so as he lies groueling, astonished, not able to fight: or like him that hath a fitte of the falling sickneſſe, who for a time lies like a dead man. Hence the question may bee mooued, whether the Flesh preuayling doth not extinguish the Spirit, & so cut off a man from Christ, till such time as he be ingrafted againe. The answer is this: There be two sorts of Christians: one, who doth onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall body, then a woodden legge set

set to the body is a member of the body. The second is he that in name and deede is a liuely part and member of Christ. If the first fall, he cannot be saide to be cutte off, because he was neuer ingrafted. If the second fall, he may be and is cutte off from Christ. But marke how: he is not wholy cutte off, but in some part, namely, in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie, hangs by, and receiueth no heate, life, or sense from the rest of the members, or from the head; yet for all this, it remaines still vnited and coupled to the body, and may againe bee recouered by plaisters and physike: so after a grieuous fall the child of God

feeles

feeles no inward peace & com-
fort, but is smitten in conscience,
with the trembling of a spiritu-
all palsie for his offence: and yet
indeede still remayneth before
God a member of Christ in re-
spect of coniunction with him,
& shal be restored to his former
estate after serious repentance.

And God permitteth these
foiles for weightie causes: first,
that men might be abashed and
confounded in themselues with
the consideration of their vile
natures, and learne not to swell
with pride; because of Gods
grace. *Paul* saith that after hee
had been rapt into the third hea-
uen, *the Angel of Satan was sent* 2 Cor. 12. 7.
to buffet him, and (as we say) to
beate him blacke and blew, that
hee might not be exalted out of
measure. The second, that we
may learne to deny our selues,

and cleaue vnto the Lord from the bottome of our hearts. *Paul* saith, that he was neere to death, Cor. 1. 9. *That hee might not trust in himselfe, but in God who raiseth the dead.*

Thus much of the manner of the Combate: now followeth the cause of it.

The cause is the contrariety that is betweene the Flesh and the Spirit. As *Paul* saith, *The wisedome of the flesh is enmity to God.* om. 8.

Hence wee are taught, that since the fall there is no free-wil in man, in spiritual matters concerning either the worship of God, or life euerlasting. For flesh is nothing else but our naturall disposition: and man is nothing els but flesh by nature: for the Spirit comes afterward by grace: and the flesh is flat

con-

ed: and yet not all such, but only they that bee of yeares: for the infants of the faithful, howsoeuer we must repute them to belong vnto the Kingdome of Heauen, and therefore to be iustified & sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirite, which standeth in action. As for those which bee vnregenerate, they neuer felt this fight. If any say, that the worst mã in the world, when he is about to commit any sinne, hath a strife and fight in him; it is true indeede: but that is another kind of combat which is betweene the conscience and the heart. The conscience on the one part terrifying the man from sinne: the wil and the affections haling and pulling him thereunto: the wil

and the affections wishing and desiring that sinne were no sin, and Gods commanndement abolished: whereas contrariwise the conscience with a shrill voice, proclaimeth sinne to be sinne. This fight was in *Pilate*, who by the force of his conscience feared to condemne Christ: and yet was willing, and yeelded to condemne him that hee might please the people.

Furthermore, this Combate, is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say, that this combat was in Christ when he said, *Father if it be thy will, let this cup passe from me, yet not my will but thine be done*: Indeede here is a combate, but of another sort; namely, the fight of two diuers desires, the one

was a desire to doe his Fathers will, in suffering the death of the Crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature) whereby hee in his manhood desires (as the manner of Nature is to seeke the preseruation of it selfe) to haue the cursed death of the crosse remooued from him.

The fifth poynt is, the effect of this Combate, which is, to make the man regenerate, *That hee cannot doe the things which he would*: and this must bee vnderstood in things both good and euill.

And first, he cannot doe the euill which he would for two causes. First, because he cannot commit sinne at what time soeuer he would. S. *Iohn* saith, *He that is borne of GOD sinneth not,* 1. Iohn. 3.

neither can he sinne, because he is borne of God, that is, he cannot sinne at his pleasure, or when he will. *Ioseph* when he was assaulted by *Putiphars* wife to adultery; because the grace of God abounded in him, whereby hee answered her, saying, *Shall I doe this, and sinne against God?* hee could not then sinne. *Lot*, because his righteous heart was greeued, in seeing and hearing the abhominations of Sodome, could not then sinne as they of Sodome did. Hence it appeareth, that such persons as liue in the daily practise of sin against their owne consciences, (though they bee professors of the true Religion of Christ) haue no soundnesse of grace in them.

Secondly, the man regenerate cannot sinne in what maner he would:

would: & there be two reasons thereof. First, he cannot sinne with *full consent* or will, or with all his heart: because the will so far forth as it is regenerate, resisteth and draweth backe; yea, euen then when a man is carried headlong by the passions of the flesh, he feeleth some contrary motions of a regenerate conscience. It is a true rule, that sinne doth not reigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly, and partly against his will. As the mariners in the tempest, cast *Ionas* into the sea willingly: for else they had not done it: and yet against their wills too: which appeares be-

becauſe they prayed, and caſt their goods out of the ſhippe, and laboured in the rowing againſt the tempeſt, and that very long before thy caſt him out. And heerein lies the difference betweene two men committing one and the ſame ſinne, the one of them being regenerate, the other vnregenerate. For the latter ſinnes with all his heart and with full conſent, and ſo doth not the firſt. Secondly, though hee fall into any ſinne, yet he doth not lie lóg in it, but ſpeedily recouers himſelfe, by reaſon of grace in his heart.

Hence it is manifeſt, that *ſins of infirmitie* are committed onely of ſuch as are regenerate. As for the man vnregenerate, hee cannot ſinne of infirmity, whatſoeuer ſome falſly thinke. For he is not weake, but ſtarke dead

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in sinne. And sinnes of infirmitie are such onely as rise of constraint, feare, hastines, and such like sodaine passions in the regenerate. And though they sinne of weakenesse often by reason of this spirituall Combate, yet they do not always: for they may sinne against knowledge & conscience, of presumption. To come to the second poynt: the regenerate man cannot *doe the good which he would*: because hee cannot doe it perfectly and soundly, according to Gods will, as he would. *Paul* saith, *To will is present with me, but I finde no meanes* (κατεργάζεσθαι) *perfitly to doe that which I would.* In this poynt the godly man is like a prisoner that is gotten forth of the gayle, and that hee might escape the hand of the Keeper, desires and striues with all his heart Rom. 7.

heart to run an hundred miles in a day; but because hee hath strait and weighty bolts on his legges, cannot for his life creepe past a mile or twaine, and that with chafing his flesh and tormenting himselfe. So the seruants of God doe heartily desire, and indeuour to obey God in all his commandements: as
King. 23. it is said of King *Iosias*, *That hee turned to God with all his heart, with all his soule, with all his might, according to all the laws of* Moses, *&c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakely, with diuers slips and falls.

Thus much of the combate: now let vs see what vse may be made of it.

First of all, by it wee learne what is the estate of a Christian man

man in this life. A Christian is not one that is free frō all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slip in his life and conuersation: for such an one is a meere deuice of mans braine, and not to bee found vpon earth. But indeed he is the sound Christian, that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Againe, here is ouerthrowne the Popish opinion of Merite and Iustification by Workes of grace, on this manner. Such as the cause of workes is, such are workes themselues. The cause of workes in man, is the mind, wil, and affections sanctified

fied: in which, the flesh and the spirite are mixed together, as hath bin shewed before. Therefore workes of grace, euen the best of them are mixt workes, partly holy, and partly sinful. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousnesse of the Law: that therefore they can neither merite life, or any way iustifie a man before God. If any reply, that good workes are the works of Gods spirit, & for that cause perfectly righteous: I answer, it is true indeed, they come from the holy Ghost that can not sinne, but not only or immediately. For they come also from the corrupt minde and will of man, and in that respect become sinfull; as sweete water issuing out of a pure fountaine, is

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by a filthy channell made corrupt.

Thirdly, we do hence learne that concupiſcence or originall ſinne, is properly and indeede, ſinne after baptiſme, though it pleaſe the Councel of Trent to decree otherwiſe. For after baptiſme it is flatte contrary to the ſpirit, and rebells againſt it. Papiſts obiect, that it is taken away by baptiſme. *Anſ.* Original ſinne or the fleſh is taken away in the regenerate thus. In it there be three things; the guilt, the puniſhmẽt, the corruption: the firſt two are quite aboliſhed by the merite of Chriſts death in baptiſme: the third, that is, the corruption remaineth ſtill, but marke in what maner: it remaines weakened, it remaines not imputed to the perſon of the beleeuer.

Laſtly,

Laſtly, hereby we are taught to be watchfull in praier: *Watch and pray* (ſaith Chriſt) *&c. for the ſpirite is ready, but the fleſh is weake. Rebecca*, when two twinnes ſtroue in her wombe was troubled and ſaid: Why am I ſo; wherefore ſhee went to aske the Lord, namely, by ſome Prophet. So when we feele this inward fight, the beſt thing is, to haue recourſe to GOD by prayer, and to his word, that the ſpirit may bee ſtrengthened againſt the fleſh. As the children of Iſrael by compaſſing the citie of Ierico ſeuen dayes, and by ſounding rammes horns, ouerturned the walles thereof: ſo by ſerious inuocation of GODS name the Spirite is confirmed, and the turrets and towers of the rebellious fleſh battered.

The

The voyce of a man

- 1. Carnal, of
  - Euill, *I doe that which is euill, and I will doe it.*
  - Good. *I doe not that which is good, and I will not doe it.*
- 2. Regenerate, of
  - Euill. *I doe the euill which I would not.*
  - Good. *I doe not doe the good which I would.*
- 3. Glorified, of
  - Euill. *I doe not that which is euill, and I will not doe it.*
  - Good. *I do that which is good, and I will doe it.*

LAVS DEO.

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